

# ONE SHEET AGAINST THE QUAKERS.

DETECTING

Their ERROUR and MIS-PRACTICE

In refusing to Reverence Men outwardly

B.Y.

## WORD and BEHAVIOUR,

After the manner in use among Us:

Which is proved to be

## GOOD and LAWFUL.

By J.C. Sincerely lamenting the Phanaticism and weakness  
of this kind of Men, which occasion such Publications as  
these to the burden of the Church; and intreating the  
Reader to be favourable in censuring the Author for his pains  
herein, it being a part of Scripture-truth, of ordinary  
practice, and considerable Consequence, which is by him,  
though but briefly, asserted, in hopes that the Church will not  
be any loser by so small a piece.

L O N D O N,

Printed for Richard Butler, next door to the Lamb  
and Three Bowls in Barbican, 1677.

(2)

# THE SHEET

## One Sheet against the Quakers.

**T**H E Quakers among the rest of their superstitions, and singularities, have found out a new way of outward Honour and external Reverence towards Men ; condemning Christian People for bowing, and putting off our Hats, and Christian salutation, and honouring and reverencing Men with our Bodies, and by external accustomed signs ; and for calling our Superiors and Betters by such Notes and Appellations of Nobility and Worship, as have been of constant use in all the World. *The Hand and Knee* they account a beggerly honour, and not worthy so to be either given, or received for honour : and the Customs of reverence and civility in external behaviour in use among us they account below the Royal Seed (as they speak) which is of God, and dwells in the Saints. In sum, they make it a Branch of their Religion to be singular from all Christian People in giving external honour and reverence to Men, declaring that they believe, and are sure, that God doth not require us to give respect or honour unto any Person, after the manner in use among us ; and they put it into their Catechisms, and those their Writings in which they set down their Principles, and give an account what they hold, and what they condemn as Customs of the World, and such as they judge to be sinful.

*Smith's Catechism, pag. 87, 88.*

Something I mean to say as to this, and but something, lest I should offend the Readers patience, and commit an error by a long and laborious confutation of a point so small and easie.

Honour and worship supreme and absolute we all acknowledge to be due to God alone, he being the supreme and peerless incomprehensible Essence and Majesty, of whom, and through whom, and to whom are all things. No Creature is to have any of the honour and worship which is due to God, who is to be hallowed, adored, and worshipped, by all reasonable understanding Souls, with all the honour, worship, and adoration that we can perform both with Body and Soul to the highest and most peerless Majesty. For any to give, or claim and accept, the honour and worship of God is Idolatry, and a gross invading of Gods Prerogative.

There is an honour, or worship, due unto Man, commanded and allowed by God, abundantly testified and approved by the Scripture, and by the light of Reason, and rightly used and accustomed ever since the first Creation of Man, though also much corrupted and abused, as many

many other good things of God. Concerning this respect and honour due to Man, 1. It is in some sorte equal to all, that is, we are to honour every Man as such, and so all alike. There is in every Man the common Nature or Essence of Man; and this is common to all Men, and to all alike. 2. According as Men excell, or do more or less participate of the natural or sapiential Image of God, and be honoured and respected by God, we also are to honour them; and such as God hath conferred the more abundant honour upon, such we are to honour the more: and such as be less honoured by God, are to be less honoured by us. 1 Sam. 2. 30. *Them that honour me, saith the Lord, I will honour; and they that despise me shall be lightly esteemed.*

1. There is an honour and respect due unto every Man, as he is a Man, a reasonable Creature, an intelligent being, once holy and happy in Adam while unfallen, created after the Image of God, ~~made little lower than the Angels, Crowned by God with glory and honour, who also gave him dominion over the works of his hands,~~ as his honourary excellency and Image upon Man, Psal. 8. 4, 5, 6. And though Man be now fallen and have lost his first glory and dignity, and that Image or excellency of God upon his Soul, in which he chiefly excelled, is gone; namely the Wisdom, the Grace and Holiness, the Innocency and the spiritual vivacity of his Soul: yet he still remains a Man, and retaineth the essential powers and faculties of a reasonable intelligent Creature, and hath the Natural Image of God upon him, which is his honour and glory; and Jesus Christ the Mediator hath tasted death for every Man, and hath commanded that his Gospel be preached to every Man; and no Man in all the World is so utterly remote from Salvation as be the Devils, and damned Souls in Hell. And even the worst of Men in that they be Men, and be part of the Redemption of Jesus Christ, and have something of God and the Redeemer upon them, by which they excell all other irrational and inferior Creatures, are thus far honoured, respected, and acknowledged by God. *Adam is the Image and glory of God, 1 Cor. 11. 7.*

2. Though as Men and reasonable Creatures there be an equality, and so the honour is to be equal: yet as in Mans Body there be different Members, *The Body is not one Member, but many, 1 Cor. 12. 14.* And no one Member is useless, but as it is a Member it hath its use and place, and honour due unto it; and some Members comparatively are less honourable and comly, some more, v. 22, 23, 24. So among reasonable Creatures God hath appointed some to be as the Head and Eyes, others to be as the Hands and Feet, some to rule, and some to be ruled, some have five Talents, some two, some but one. And it is not Man, but God who is to be honoured in all. And hence there is

a peculiar human respect or honour due from the Wife to the Husband, She is to reverence her Husband, Eph. 5. last v. For the Man is the Image and glory of God, but the Woman is the glory of the Man. For the Man is not of the Woman, but the Woman of the Man. Neither was the Man created for the Woman, but the Woman for the Man, 1 Cor. 11. 7, 8, 9. There is a peculiar honour and respect due from the Woman to the Man, and from the Wife to the Husband. Nor is the Wife without her honour, For the Husband is to give honour to the Wife as unto the weaker Vessel, and as Heir with him of the Grace of Life, 1 Pet. 3. 7. For neither is the Man without the Woman, neither the Woman without the Man in the Lord. For as the Woman is of the Man, even so is the Man also by the Woman: but all things of God, 1 Cor. 11. 11, 12. Next unto this is the honour of Children to their Parents, Exod. 20. 12. Eph. 6. 2. And where there are Sons, God appointed some special honour to the First-born. Cain was made Ruler over Abel, Gen. 4. 7. Though this was not to be so unalterably. For the dignity of the First-born failed in Ruben the eldest Son of Jacob, who lost the right of primogeniture by his sin, and it was passed over to Joseph one of the youngest Sons of Jacob, 1 Chr. 5. 1, 2. Gen. 49. 3, 4. Hence also there is a peculiar honour due to Kings, 1 Pet. 2. 17. Church-officers ruling well are to have double honour, especially they who labour in the Word and Doctrine, 1 Tim. 5. 17. We are commanded to honour Widows that are so indeed, 1 Tim. 5. 3. We are also commanded to render to all their dues, honour to whom honour, Rom. 12. 7. And generally to honour all Men, 1 Pet. 2. 17. For in honouring Men we honour God, and in despising Men we despise God, 1 Thes. 4. 8. And therefore every Christian Man should be careful to perform all just honour to Men, and no Man is to claim or receive another's honour, or more than is due to him. Honour they use to say is Virtues Shadow: so that no wise Man should be greatly ambitious of it. We are to value it no farther than with just subordination to Gods glory, in which we are to be most careful lest our hearts deceive us; and when we pretend that we only or chiefly seek the glory of God, that we do not hypocritically seek our own glory. It is chiefly the duty of those that are to give honour, to be careful of their part: and it should be nothing with such as are to receive honour, whether they be honoured or no. If we be honoured by God, and be justified by Wisdom and a good Conscience, we have enough; so far as our honour and reputation is a means to our Masters honour, and his greatest ends, we may, as aforesaid, modestly and with great wariness desire it, seek and vindicate it.

But the Quakers pretending to greater spirituality than others, account

count our Usages and Customs of outward honour, civility, and respect, to be sinful and unholie, and as though they meant to give Laws to all the World, they say they are sure God doth not require them to use the Customs which we do. But I know no one reason they give that hath any shew of reason, or is any colour at all, unless it be, our Saviour's words, Mat. 23. 8, 9, 10; forbidding to call one another, and to be called *Rabbi*, or Master. But this Scripture also forbids us to call any Man Father upon Earth. And yet Quakers themselves will not so interpret Christ's words as to make it unlawful for Children to acknowledge their Parents, and call them by that name. No more will they say it is unlawful for Servants to call their Masters by that name. And if they should, their folly would be manifest to all. Our Saviour no more forbids calling Master, than calling Father. Quakers themselves allow calling Father, to Children; and calling Master, to Servants. This is as much against the Letter of the Text, as that which themselves condemn. It is not the intent of Christ to forbid just respect, and honour to Men: but to reprehend the Hypocrisie of the Scribes and Pharisees, who made outward honour their Idol; and imposed their own conceited Novelties, and Traditions, as Doctrines upon others; making void the Commandments of God, that they might establish their own Traditions, and affecting to be called *Rabbi, Rabbi*; and to be honoured as Doctors, and Men of greatest wisdom and holiness, whose teachings and opinions should be as Laws to all others. But saith Christ, be not ye so: be not ye called *Rabbi*; call no Man your Father upon Earth, do not ye affect popularity and worldly glory and ostentation. Make no Man your supreme Father, and Master, save God; give to all Men their due, honour to whom honour, respect to whom respect; be subject to God in all things; acknowledge Jesus Christ for your supreme and absolute Teacher: and let no Man be your Master, or Father in the sense that he is. This is the true and plain meaning of Christ's words; and what is there in all this against the just and decent respect, civility, and honour which is due from Children to Parents, from Subjects to their Sovereigns, from inferiors to their superiors, from the younger to the aged; and generally from all to one another? As for Scripture it aboundeth with Precepts of God, with Examples of the best of Saints, both of the new and old Testament. I know no one reason against it. *Levit. 19. 32.* *Thou shalt rise up before the hairy Head, and bowest the Face of the plowman, and fear thy God; I am the Lord.* — *Gen. 23. 7.* *And Abraham stood up, and bowed himself to the People of the Land.* The same again v. 13. Concerning *Eliezer*, he bowed himself to the ground seven times, whilst he came near to his Brother, *Gen. 33. 3.* v. 8. He calls *Esau*, my *Lord*; and thrice more, as with one breath, v. 13, 14, my *Lord*; though *Esau* was a carnal Man. Concerning *Ruth*: she fell on her Face, and bowed her self to the ground, *Ruth. 2. 10.* *Hannah* calls *Eli*, my *Lord*, *1 Sam. 1. 13.* *David* fell on his Face to the ground, and bowed himself three times, *1 Sam. 24. 8.*

**Q. Quakers.** 4. In the **Scriptures** behaviour towards **David**, 1 Sam. 25, 23, 24, 25,  
26, 27, 28, 29, 30, 31, 32, 33. **Ishbith** then twelve times in that one speech, calling  
**David**, my Lord. See the like in **Bathsheba** towards King **David**, 1 Sam. 1, 16, 17,  
18, 19, 20, 21, 22. So also in **Nathan** the Prophet, v. 21, 22, 23, 24, 25. See King  
**Solomon's** carriage to his Mother **Bathsheba**, 1 King. 2, 29. And good **Obediah's**  
towards **Elijah**, 1 King. 18, 7, &c. calling **Elijah** his Lord; and calling wicked King  
**Ahab** his Lord. It was **Job's** honour that when he passed by, the aged arose, and  
stood up, Job, 29, 8. **Luke** inscribes his Gospel to the most excellent **Thessophilus**,  
Luk. 1, 3. **Paul** calls carnal **Jesus**, most noble **Jesus**, Act. 26, 25. That blessed  
Woman **Mary Magdalene**, supposing it had been the Gardiner that stood by her,  
calls him Sir, or Lord; the same Title which the Disciples used to give to Christ  
himself, Job, 20, 15. See also Job, 1, 5, 1 Pet. 3, 6. There is only one Instance  
of every moment in all the **Scriptures** against external reverence, to wit that of **Mor-  
decai**, Esther, 3, 2, refusing to bow to **Haman**. But certainly it was upon special  
grounds that **Mordecai** did so refuse. 1. He did not only refuse to reverence and  
bow to him outwardly; but he did not honour and reverence him in his heart. This  
Instance cannot serve the **Quakers**, who pretend only to be against outward honour  
and external forms of worship and respect to Men. But **Mordecai** did neither in-  
wardly, nor outwardly reverence **Haman**. 2. Two reasons are rendered by Divines,  
why **Mordecai** refused to bow to **Haman**, as the rest of the Courtiers and Kings Serv-  
ants did. 1. One, because the honour to be done to **Haman** was unlawful, Be-  
ing such only as was peculiar to God. 2. The other, because **Haman** was an **Aga-  
gite**, Esther, 3, 2, and so of the stock of **Anak**; for we read of **Agag** King of the  
**Amalekites**, 1 Sam. 15, 1. And God had before denounced that he would utterly  
put out the remembrance of **Amalek** from under Heaven, Exod. 17, 14. They  
were one of the first that made War against **Israel** in the Wilderness, and God gave  
Commandment for their utter destruction, Num. 24, 20. Deut. 25, 17, 18, 19. And  
accordingly **Sam** had an express Command from God to destroy them all, Man and  
Woman, Infant and Suckling, with all the Cattle; and because he spared **Agag**,  
the King, and the fat of the Cattle, therefore was God displeased, and it turned  
to **Sam's** overthrow, 1 Sam. 15. For these reasons it is conceived **Mordecai** refused  
to reverence **Haman**, as being an old inveterate Enemy of the People of God.

As for reasons for what we do, and what is in use among us touch-  
ing this matter, it is reason sufficient, that there is no just reason a-  
gainst the customs which we in decency, sincerity and conscience  
do use. If any abuse them and turn them into sin, that's no disproof  
of the thing it self. What is hypocritically and unduly done by the  
bad, may be well and warrantably done by the good. And if **Qua-  
kers** take themselves to be such refined spiritual men above all others,  
then we think they above any might be free to practise such harm-  
less and innocent things. For to the pure these things are pure.

**Quakers** themselves pretend to be for Heart-honour, and the in-  
ward reverence of the Mind. Can it be a sin to express the inward  
reverence of the Heart by Words and outward Signs? We are  
to glorify God with our Bodies as well as with our Spirits. Where  
hath God in **Scripture** forbidden to give outward decent honour and  
respect to men, according to their place and degree? Let them shew  
anything of incivility or indecency in uncovering the Head, in bow-  
ing

ing the Kneec, in laying, Kneeling, Sir, I humblye beseeche your Lordship, your Excellencies, or in the usual expressions, intonations, manners, and behaviour which be commonly used and accustomed by conscientious men, and have been in use time out of mind; and either the same, or the like, and images of the same nature and import have been and still are in all places, none excepted. It is nothing to us that the same forms and fashions be not in use in other Countries. They have others of the same quality. Other as proper, as decent, as unreprovable as theirs, and neither fit to be condemned, in the place where by long use and custom they be established, being lawful in themselves.

P. 15. 4. It is made the propertie of a Citizen of Heaven, or his Eyes a vile person is condemned, but he hateth man, but loveth his Lord. Though heart-worship respect and esteem be the chief, yet it is not the whole; God hath given Laws for the regulation of the whole-Man, and Christs Religion doth no way countenance vainer nerlines and rude behaviour.

### The Quakers in this.

1. Do abuse Christian civility, reverence, and worship to Men, taking away the use of such external signes, expressions, and tokens in conversation one towards another as be warranted by Scripture, by the common reason and custom of all Nations, and such as be useful for many good ends. 1. By words and apt figures we do express and indicate the reverence and honour of our hearts, which is the true use of our Tongues and Members. 2. By this we acknowledge and worship God in his Servants. For the worship we do unto Men is no otherwise to them, then as they bear Gods Image; and we do it illuminately and supremely to God; and it being a duty commanded us by God, we feel the good and sweet of it in our own confidences, and stand assured in our selves that it is our duty to honour Men with our Tongues, and by such customs of Hat and Kneec as is used. 3. If inward Love, Meeknes, Worship, Affability, and respect beyond the decent and comly expression thereof must needs be good also. 4. Jovitishness, clownishnes, closeness, strangenes, and severity or reservednes in behaviour, and Christian civil conversation, is a sin against that meeknes and innocency, and humility and sweetnes and ameability of nature, which ought to be in Christians Manner towards an other, and which was eminently in Christ Jesus. The Lord took notice of wrath in the very countenance and looks of Cain, Gen. 4. 5, 6. Absalom bore malice in his Heart against Amnon, and as a sign thereof he said neither good nor bad to him, 2 Sam. 13. 22. It argued Christian ameability and gentleness, as well as piety, in Boas to salute his

'Repose the Lord be with you; and they to him, the Lord blesse you.' The same for substance is the common salutation among us. Good morrow, Good evens, which being done by a Pious Soul out of conscience, with moving the Hat or Body, according to the quality of the person, and as is decent and seemly among Christian People, doth favour of Christian Gentleness and courteous nature. In such case custom creates a Law, and it is a mark of pride and groundless singularitie to condemn what is held by all as decent and good manner, which we are taught by Scripture, 1. Cor. 15. 33. and if any man seem to be contentious, it is a good argument to say, we have no such enmity, neither the Churches of God, 1. Cor. 11. 15.

2. The Quakers are guilty of slandering and wresting the Scripture, the words of Christ, and the Christian Doctrine, and corrupting Religion by their superstitious additions and groundless singularities, and consequently they bring dishonour to the Christian name, and tempt Infidels to speak evilly of Christianity, as absurd and teaching ill behaviour, and condemning rational civility, and sober inoffensive respect and communication among Men.

3. They imitate the Pharisees, and all superstitious hypocrites and novelists in Religion, who are zealous for outward observances, and forms and inventions of their own devising, cloaking over a foul Inside with outward appearances, and seemings of Humility and Piety.

4. They do contradict their own great principle the Light within, which, being nothing but the relicks of reason preserved in the understanding and conscience of all mankind, to this Day hath warranted and approved decent respect and worship by external signes and bodily indications among men. The Scripture and the History of all ages is full proof.

Lastly, they contradict themselves and their own Practice. For they call one another by the name of Friends, and by Nods and Signs they salute each other; and they have external honour among them. Children do notice above their Parents, the chide and disgrace given honour of the more knowing; the ruling Party and Ecclesiarched what is their place and due; and will not be under law to the inferior sort. Why then do they not do as we do? In Prayer-time I suppose they put off the Hat. Why truly they have a mind to be singular by themselves, and having long espoused and practised their odd superstitions and conceits, their Reputations are engag'd in their defence. To lay by their superstitions were to confess their former ignorance, and pride; and throw Dirt upon their chief Men, and their Writings, and their Doctrines, the Light within, which they make to be Infallible, and to be the Author of all their superstitions. So that it is Pride and Selfishness which may be conjectured to be the chief upholders of these their errors; and if they could tell well how to get off them, without any notable discovery to the shame of their understandings, and deluded apprehensions (though right Repentance is every Mans glory,) we may hope that at least many of them would change their conceits, and come over unto us. But self-denial, and taking up the Cross, is as hard as it is necessary, Luk. 9. 23.